

# PEACE NEWS

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## Victims of tyranny: can we help them?

**T**HERE are times when faith does not seem enough. This is one of them. If, in the course of what follows, I appear to challenge the attitude of those who call themselves pacifists I do so consciously because I am not satisfied that the faith by which they live sits squarely upon the shoulders of today.

In the past few weeks or months a great many questions have sprung to mind for which it is almost impossible to find answers. In the last few days those questions have become even more urgent and, as matters stand at the moment, it would only be the blindest of optimists who would say that a solution will be found to the dreadful conflict which has been finally unmasked between East and West. You had better fight Russia now because, if you do not, you will have to fight her later on. That is what

### COMMENTARY

by

LLEWELLYN CHANTER

Goebbels repeatedly told us throughout the late war. He may have said that for his own political ends; but he may also have said it because he knew perfectly well that cats and dogs, whether animal or political, cannot live peacefully together for any great length of time.

Some pacifists never alter their beliefs. Indeed, one never expects them to do so. Others admit doubts and have been known radically to change their faith, in fact to throw it over altogether. It is such a moment like the present that puts faith to the test of experience. Is pacifism, one asks oneself, a tenable faith in this world? Is it not to be regarded as a "sport" which, to biology, is something which has broken with logic and tradition? If it is, then can the destiny of the world be altered by its appearance? The pure white albino crow is a beautiful bird, but if he does not die of starvation he will be pecked to death by his black brethren who are determined not to be waylaid in the pursuance of their destiny as good, black crows.

### No one wants war, yet —

**L**ET me ask another question. Can it be assumed that the purposeful and conscious resort to pacifism and all that it means and entails will, either now or in the future, influence the world to a better conduct of life? Is it not possible that the organisation of human beings today has become such that vast agglomerations of them have no say, one way or another, in their ultimate fate? I do not know one man or woman, British, American, French, Pole, Russian or Yugoslav who wants war (although I am told by one side or another that a good many of them do). In their conversations and in their actions, by which I must judge them, they are all as good pacifists as those who signed the pledge. Today they use the same words and speak with the same voices as they did in the years immediately before

(CONTINUED ON BACK PAGE)

Sweat and toil without the blood and tears

## "WE HELPED BUILD YOUTH RAILWAY"

**A** PARTY of 60 British students has just returned from Yugoslavia where they have been working as volunteers in the vast "army" of students of many different nationalities that has been helping the Yugoslav Youth Movement to build the famous "Youth" railway from the main Zagreb-Belgrade line for 170 miles into the heart of Bosnia. Readers will recall a contribution to Peace News by Mr. E. V. Tempest who described the project shortly after its inception. In this article Alan Fox, a student at Ruskin College, Oxford, who was a member of the party, relates the experiences of those engaged in the work.

**T**UMBLING out of the train into the mid-morning sunlight, we stroked shaggy chins and gazed round at the forest-clad hills that enclosed us on all sides. In front of us, the river, muddy and sluggish. Up the valley, on the opposite bank, a cluster of huts and buildings. Nemila, in the hills of Central Bosnia.

Five days it had been since we gathered, eyeing each other a little sheepishly, on Victoria Station. Sixty students, male and female, of political creeds varying between rabid Communism and complete indifference, on their way to help the Yugoslav Movement to build a new railway urgently needed for reconstruction.

Reasons were various—political sympathy, interest in languages, a desire to travel cheaply, mixtures of all three—such were the motives that innelled us.

The previous five days had been the prelude. Five days spent clattering over the railway systems of a Continent. Paris, Strasbourg, Lake Constance, Innsbruck, the Tyrol, Villack, and the subtle torment of the Austrian-Yugoslav frontier, where passport examinations, currency checks and form-filling at 3 a.m. prodded one into a reluctant wakefulness and a soft weary cursing of the more pathetic complexities in which human society involves itself. And now Nemila, in the valley of the river Bosna.

We set off down the dry, stony road to the "Britanska Brigade" camp, shuffling up little puffs of dust with each step. Travel-weariness had reduced our feelings to a condition of dulled neutrality; we could think little further than a bath and a night's uninterrupted sleep.

The camp was like all the others we had seen on our way down the valley. Long wooden bungalows, a cookhouse, a crudely-constructed stage, stowage racks for picks, shovels and wheelbarrows, a "feeding-shelter" under which were long wooden tables and forms, and farther along, the pit latrines. Large lettering indicated nationality—Greek, Czech, Rumanian, French, Canadian, Italian.

After the initial greetings we were

soon settling in. There was a spraying of kit with DDT because of a typhus scare, followed by a meal of hash and stewed apple, and a shower that left us revived and grateful. We slept on straw palliasses, washed in one stream and drank from another.

T.A.B. inoculations against typhoid on our first day left us drowsy and stiff on the second; we idled about the camp, scribbling postcards—all mail was free—writing up diaries, washing socks.

Work began for us on our third day. By that time we had been issued with stout working clothing and boots, all of which was new, all of which we were encouraged to keep. This, and a daily cigarette allowance of fifteen cigarettes, were only two aspects of a remarkable generosity shown to us by the Yugoslavs.

### Three projects

There were three projects to which we were variously directed; building up the embankment of our section of the line, diverting the course of a stream which would otherwise flood the line during the winter rains, and third, clearing away rock and rubble from a rock-face to make room for the line at a tightish corner.

One day began at 5 a.m., with a bugle-blast from some unofficial enthusiast who took it upon himself every morning to blow a quavering, garbled reveille. Long white streamers of early mist and hilltops flushed with the early golden light made a strangely unreal world as one hurried along to the wash-place for a painfully-contrived shave. Back at the hut, palliasses were folded and the floors cleared in preparation for the fatigues who would sweep out later in the morning.

Breakfast, the usual continental, and to some, highly inadequate, meal of coffee, bread and jam, followed at 5.30. The coffee was sweet and hot, the bread was of maize, good enough when fresh but with a regrettable tendency to go sour.

At 6 o'clock, groups began to form up for work—in threes, on the military style, with a leader brandishing a Union Jack, and a foreman exhorting us, usually ineffectually, to sing rousing choruses. Odd eccentrics found this irksome and said as much. The majority tolerated it in a casual good-humoured fashion; the minority

## A HUNGRY EUROPE NEEDS YOUR HELP THIS WINTER

Victor Gollancz's broadcast appeal appears on page five.

who were Communist Party members found it natural and enjoyable.

Once at the sphere of operations there was little time wasted; everyone, girls included, worked hard and cheerfully with picks, shovels and wheelbarrows. Most of the work was tedious and monotonous, to be endured with as much good grace as one could muster, but hardly desirable for its own sake.

### Yugoslav keenness

As the hours passed, the sun rose higher and gradually dispelled the drapings of mist that had clung about the steep tree-covered slopes. Vistas that had been mauvely mysterious in the morning light now re-assumed their hot, daytime familiarity; bodies began to run with sweat and glances at wrist-watches became a little more frequent. Cans were kept filled with cool clear water from a nearby spring; we gulped gratefully and sweated afresh.

At 9 o'clock meat-paste sandwiches arrived from the camp, and we lay about munching hungrily and assessing the amount of work done—Yugoslav keenness was infectious. "Work norms" played a prominent part in camp life; set such heroic examples by the Yugoslavs themselves, even the most cynical usually felt odd stirrings of half-forgotten national pride, and a desire therefore to acquit himself with honour.

The snack over, we worked on until 12 o'clock, when work finished for the day. Implements were collected, the final assessments made, the group coaxed into some sort of order, and the march back begun, with the same flag, and the same pleadings from the leader for some robust singing as we passed the other camps, just to show that we were not wholly exhausted.

Lunch, of soup and a hash on salad, was at 12.30. Quantity was always adequate, though the quality was such as to leave the average British stomach with odd cravings for missing items of diet. Meat and sugar, perhaps, were missed most; too much of our diet was of a soft nature like macaroni and spaghetti, unsatisfying over a long period to stomachs reared on more solid foods. However the standard of cooking was consistently good, and there were large quantities of grapes, watermelons and plums. Oddest of all, perhaps, was a masterly capacity displayed by our Partisan cook for making doughnuts.

### Hopes quickened

Showers always followed lunch, and the rest of the day was our own. The afternoon was usually spent in either swimming, or walking to the village in search of fruit, or reading fortnight-old newspapers and periodicals in the common-room, or writing letters, or washing clothes, or in lying on one's palliasses doing absolutely nothing. Bread and jam was available at 4.30 p.m., and dinner at 6.30.

After dinner there was always some sort of activity organised. Visits were exchanged with Yugoslavian or foreign brigades; lectures and discussions were held on various topics. An Indian led a discussion on his own country's problems, for example; someone from Basutoland spoke with subtlety and restraint about South African racial conflicts; Yugoslavs explained the new economy, the five-year plan, the extension of education, the social services and care of children, the historical background of the Partisan movement, all with a keenness and sincerity that, whatever one's personal beliefs, quickened one's hope for future humanity. Private politics aside, one felt irresistibly that while people could still plan and work like this, then all the talk about human life being on the down-grade to extinction was self-indulgent defeatism.

(Next week Alan Fox describes the party's tour of Yugoslavia and gives his impressions of the regime and the people).

### PICK-AND-SHOVEL PEACE-MAKERS



Members of the IVSP team engaged on the Vézelay Work Scheme (see article on page three). The group, in front of the historic walls of the city, comprises a number of Frenchmen, an American, a Dane, a Spaniard, a Dutchman and a Belgian. Henri Roser, the leader, and a prominent French pacifist, is standing fourth from the right. He was court-martialled for refusing to serve when called to the colours at the outbreak of war in 1939 and sentenced to four years' imprisonment.



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## Vicious Circle

SOME challenging questions are put to pacifists by Mr. Llewellyn Chanter in this week's commentary. He says that he does not know one man or woman, British, American, French, Pole, Russian or Yugoslav, who wants war, yet he is prepared to wager that not one of them, whether he has signed the pledge or not, will have the smallest influence one way or another, on the next war. He asserts this because he suspects that the organisation of human beings has become such that vast agglomerations of them have no say, one way or the other, in their ultimate fate.

In expressing this point of view he is undoubtedly making articulate the apprehension that is in the minds of thousands of people all over the world. It is this sense of impotence that lies behind so much of the apathy about international issues. Like Mr. Chanter, they feel that "when a small handful of scientists, technicians, politicians and bureaucrats . . . have, with their latest devices, pulped up as many of those millions as they can within the shortest space of time, the protest of the pacifist will seem idle."

The truth—and the tragedy—is that men have allowed power to be concentrated in the hands of the few and have permitted themselves to be governed, regimented and coerced by a small group of men. Their power would disappear tomorrow if men asserted their dignity as human beings and determined to order their lives according to the dictates of humanity and conscience. It is a big "if" and it may be said that there is little likelihood that it will occur. The reason, however, lies, not so much in the vastness and immensity of the organisation that has been built up as in the fact that men are afraid of the consequences of taking so drastic a step. Each man would be prepared to do it if everybody else would do so too. The result is that nobody does!

The only person who can break through the vicious circle is the individual who determines to live according to his conscience and according to the dictates of humanity, whether his fellow-men do so or not, and whatever the consequences may be. He may fail. He must be prepared for that. His success will depend on whether his fellows are inspired by his example to do likewise, but he must not make his stand dependent upon that happening. He has to do it in the spirit of Martin Luther, "Here I stand, God helping me, I can do no other," or in the spirit of Shadrach, Meshach and Abed-nego: "If it be so, our God whom we serve is able to deliver us, but if not, be it known unto thee, O King, that we will not serve thy gods."

The pacifist may believe that if men took his way mankind would be delivered from war but he cannot be a pacifist on these grounds alone. He is a pacifist because he has decided that he must follow his conscience and act as a decent human being whatever the consequences and whatever other men do, and his appeal to other men is to do the same for the same reasons.

Faith, in the sense of a blind and woolly optimism, as Mr. Chanter says, is not enough, but faith in the sense of venturing on what one is convinced is the right course whatever the consequences, is the one thing needful. Without such a faith men think only of themselves and are timid and acquiescent pawns in the hands of the politician and the bureaucrat. With it, they could yet banish the spectres of war and poverty and fashion a world in which human beings could live in security and peace.

K.W.

## Letters to the Editor

# THE VITALITY OF GERMAN YOUTH

AS a relief worker who has been working in Germany for some time, and who has just returned from a seven weeks' visit to America, I feel I am in a position to make some outside comments on various reports, commentaries and letters which have recently reappeared in PN on the subject of Germany.

When visitors go to Germany with second-hand knowledge, a vivid imagination and a biased mind, expecting to find certain things, invariably they are successful; and just these very things will dominate and obscure any impartial attitude they pretend to have.

The hunger and despair in Germany have been brilliantly and vividly described by Victor Gollancz and others; and adequately—certainly sufficiently—by the press. British administration has never ceased to be run down from the beginning. So that by now the average person has read all about these things until he has practically lost all interest. I am not sure that it would not have been possible for practically anyone to write Ingeborg Woodcock's articles without ever having been in Germany; and Ethel Mannin's quick-tempered attack on Vera Brittain's commentary must have made relief workers sigh in sympathy for the ever-slated British official, who, in turn—if he ever saw it—would have probably sighed to himself: "Oh well! What's the use of trying?" especially if he happened to be the official who spent much time in arranging Miss Mannin's visit.

## In defence of the British

Those who have lived in present-day Germany for some time will realise how difficult it is to prevent that hard but necessary protective

shell from becoming too thick and appearing to the visitor as callousness and indifference. All British wives, officials and their policies cannot be labelled callous or indifferent, certainly no more so than the average person in Britain at the moment. Nor can all Germans be described as in despair, bitter, hopeless, apathetic or disillusioned, etc.

I have a great admiration for the devoted and often ingenious work of those officials (and their wives) who are working for the constructive, positive side of British administration, often against heavy odds. The trouble is that there are too many on the soul-destroying and purely negative tasks of the occupation.

## The real tragedy

All over Germany there are tiny cells of enthusiastic youth groups, idealistic students, small women's organisations, little societies and committees; teachers, pastors and welfare workers; artists and others, who in spite of how we think they ought to feel, believe it or not, are full of an incredible youthful vitality, interest, seeking and receptiveness, which is a constant source of amazement and encouragement to even the invariably optimistic relief worker. Such people may be safely left to carry on with any new beginnings and ideas which we may have helped to start and encourage.

But the real tragedy is that, taken as a whole, this real intellectual and spiritual hunger—often surprisingly more than the physical hunger—is not being met by more than a few concerned members of the Allied occupation forces. This is not so much callousness as a reflection of our own spiritual poverty and blindness.

Certainly the luxurious living conditions and meals referred to simply do not compare with those in America. And I have seldom talked for long to any British official or wife without eventually finding a deep-seated, if not an always openly admitted, un-

ammunition and rockets," then surely they are more than fit subjects for sympathy and compassion if they are so childlike as to be continuing the manufacture of weapons which already are completely out-of-date?

If the Russian system of Government and economics is wrong (and obviously there are several aspects about Russia which a free Englishman must abhor) then let us know the truth, but it must be the whole truth, and not misleading half-truths, so that we can, as fair-minded men and women, endeavour to see where the differences lie, and make an objective effort to "bridge the gap" between what appear to be opposing attitudes. We might at least start from the simple proposition that the Russians (will someone please define a "Russian" for me) are ordinary men and women, and that the "farmers" (or peasants) of greater Russia are like any other type of farmer or peasant in the backwaters of the world—a little ignorant, a little selfish, and a little "panicky" when it comes to asking their co-operation in the emergency of feeding a devastated Europe.

ARTHUR W. HOPKINS.

44 Dalkeith Road,  
Harpden, Herts.

## Help for Turin

DURING my recent visit to Turin, I learnt through a Medical Specialist, who does wonderful work as an honorary consultant, that there were large numbers of very poor families who couldn't get enough to eat because of the high prices. If any of your readers would care to help by sending a parcel of food and/or clothes occasionally, I should be glad to furnish them with the names and addresses of the individual families concerned.

A. J. GOWING.

Kirby House,  
Syston, Leicester.

## SURVIVING PEACE!

A GRIM joke is going round Berlin these days. Citizens are remarking with wry humour: "Well, we survived the war. I suppose we shall survive the peace!"

Despite the formidable difficulties of running a pacifist paper in wartime, including the ban by the wholesalers, PN, too, survived the war. Many people testified to the value of the weekly breath of sanity it conveyed, enabling them to keep a sense of proportion in the atmosphere of war hysteria.

Although the war is over the function that PN can fulfil is as essential as ever—to provide an oasis of sanity in the desert of slogans and catch headlines. It would be ironical if we survived the war but could not survive the peace. Yet we can only do so with your support.

If you value PN yourself and believe it has a unique function in British journalism, will you send us a donation and ensure that we do survive?

K.W.

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easiness as to the differences between our conditions.

If, instead of endlessly describing and uselessly criticising, modern writers would devote their time and energies to constructive comments and some encouragement, and endeavour to meet this enormous physical, spiritual and intellectual need, we should slowly begin to win ground. Vera Brittain did this recently in her timely and balanced commentary with which I found myself in entire agreement.

## Two suggestions

In conclusion I would like to make just two small suggestions: firstly, that adequate education and preparation should be given to young conscripts going into the occupation forces, in an effort to stem the rise in the incidence of V.D. and alcoholism. Secondly, to bring before young people here in England and in America, with inspiration and vitality, the great opportunity and, indeed, necessity for constructive, devoted service alongside similar young people in Germany.

Surely a great tragedy is the apparent apathy of so many British young people as compared with those in Holland or Czechoslovakia, for example, both in the reconstruction of our own country, and in any thought for others.

HUGH W. MAW.

## LABOUR PACIFIST FELLOWSHIP AND FOREIGN POLICY

Discussion led by REG SORESENSEN, M.P., at  
Hope House, Gt. Peter St. Westminster, S.W.1  
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# FOOD AND PEACE

At the first Peace Pledge Union camp at Swanwick ten years ago there was a large table for vegetarians and as the days went by the number of people at the vegetarian table grew steadily, attendance at other tables dwindled proportionately until the crowd was almost equally divided, and it became necessary for the organisers to exhort the emigrant meat-eaters to return, as it were, to the flesh-pots.

I was among the delinquents; but some years ago I took my place permanently at the vegetarian table, and although I do not claim to have achieved any extraordinary spiritual, mental or physical development since that time, I think I can fairly say that I am better for it. If any national organiser or planner were now to order me back to the flesh-pots I should have to disobey. There are some banquets that really must not be broken up, or whose breaking-up would be as much a spiritual disaster as the breaking-up of the banquet in "Macbeth." An unseen order, a harmony with nature, would be destroyed, and the consequences would be dire.

I can remember nothing at all in Peace News about vegetarianism and am safe in saying there has been remarkably little. What has happened to that once numerous company at Swanwick? I cannot believe that at an imaginary Old Comrades Reunion all the places round that pacifist-vegetarian table would be empty. But, then, they have kept remarkably silent and—like the sailor's wife in "Macbeth"—have merely munched and munched and munched.

## Wider implications

Or can it be that there is no integral relationship between pacifism and vegetarianism: that vegetarianism is simply a dietetic preference with no wider implication, and that there is therefore nothing to bother to put into print in Peace News? I do not believe it: on the contrary I think that many pacifists are drawn to vegetarianism by a fundamental relationship between the two.

If the relationship of pacifism and vegetarianism in the person and philosophy of Mahatma Gandhi suggests that the case is proven, the connection between vegetarianism and total war in Adolf Hitler suggests that it is not; and even the de facto vegetarianism of Sir Stafford Cripps made no evident difference to the production of bombing aircraft during the war.

Nor does this criticism (which I heard a pacifist-vegetarian make of non-pacifist vegetarians recently) hold good in the simple form in which it was phrased: "You would think," he said, "that if they draw the line at killing animals they would stop kill-

ing human beings too." But, of course, the vegetarian does not refuse to kill animals, although he usually gets someone else to do it for him, and is cross with Bernard Shaw for reminding him of the fact. I am not here referring to the use of leather and other commodities of animal origin such as cheese rennet. As a matter of fact some vegetarians (called vegans) don't.

Like the beggar in "King Lear," whose madness is more apparent than real, they owe the worm no silk, the beast no hide, the sheep no wool, the cat no perfume—although their diet has little in common with Edgar's. No, the trouble is, to use Poor Tom's words again, that the foul fiend has set ratsbane by the porridge.

In other words vegetarians reluctantly consent to the killing of certain pests, noxious insects and so on, and might by analogy be equally justified in assenting, as Shaw does, to the liquidation of a certain number of obnoxious fellow-creatures too. At any rate they would need a non-vegetarian reason for not doing so.

## A vital question

But what is true is that the vegetarian takes his repugnance to the deliberate destruction of sentient life further than the meat-eater, and raises the question whether we are ever justified in bringing sentient creatures into existence for the express purpose of over-feeding and destroying them at or before maturity. This would be, and has been, a vital ethical question in any civilisation that cultivated a high level of individual sensitivity. Sir

Thomas More would not let the citizens of Utopia slaughter cattle, reserving the brutish task for the diminishing number of bondsmen; and H. G. Wells, whom I last saw consuming a steak with every appearance of enjoyment, was logically compelled to make his New Utopia vegetarian as the only way out of the same difficulty.

It is not extravagant to say that vegetarianism is the only dietary ethic we would dare to teach candidly to our children. Most of us would not eat meat as adults if we had to slaughter it or see it slaughtered and dismembered first. But no sophistry would convince any normal child that such killing was anything but a bloody outrage, and the child would be ill if forced to eat the flesh of the victim. There are no such detestable horrors to be concealed from our children and our own imaginations in the production of fruits, nuts, vegetables, pulses, cereals and the like.

## An adequate diet

What prevents most people from practising vegetarianism is the lingering belief that such a diet is inadequate for full health, strength, growth and endurance. There has always been abundant evidence to the contrary, but the time has now come to dispose of the superstition once and for all. John Bull, like any other bull, can be strong without eating flesh foods.

The 1946 League of Nations report "Food, Famine and Relief" assures him that diets meeting all known nutritional requirements can be based on whole-meal bread, fresh fruit, vegetables and milk. And since the alternative involves feeding large quantities of bread-grains fit for human consumption to hogs who will return only a small part of its food value in meat (Britain is going to waste 20 per cent. of its millable wheat and barley grown next year in this way despite famine abroad) vegetarianism is a simple ethical imperative on economic grounds alone for the duration of the world food crisis.

But these are all arguments of interest to pacifists rather than arguments linking vegetarianism directly with pacifism. The fact that the great pioneers of vegetarianism in

## THE MISSING THIRD

The following paragraph, from a German newspaper, was sent to England attached to a letter of thanks for a food-parcel:

THE following sigh and remark came to my ear from a fellow creature: Earlier on I weighed 180lbs. Today 118lbs. A good third is therefore missing. Where has this third vanished to, because nothing is supposed to vanish from this earth? I should be satisfied if I knew that this sacrificed third was placed to the reparations account as a payment on account. This third will certainly never return to me, and for the rest of my life on earth I shall be a Two-Thirds-Being. There is but one consolation: Upon death it will be far easier for me to depart from my two-thirds encasing. It is too stupid that the bones and organs are cut to original measurements and cannot keep pace with the shrinking process. How nice it would be these days to be able to shrink to the size of an insect. There would then be more possibility of making do with one's coupons. At the same time, the housing problem would be lifted, and with happy hearts we could take in more evacuees. As insects, say a louse or a worm, it would be far easier for the powers of the world to squash us *ad lib.*

the last hundred years or so—Shelley, Tolstoy, Thoreau, Gandhi—are also outstanding figures in the development of pacifist thought and action comes near the mark. The plea for a daily discipline of compassion which is also a way of living with greater simplicity, sincerity and sensitivity and more closely in harmony with nature is persuasive too. For the Christian pacifist there is the challenge of Goldsmith's lovely verse:

No flocks that roam the valley free  
To slaughter I condemn.  
Taught by that power that pities me  
I learn to pity them.

And for all of us there is some vision of peace related to a non-violent acceptance of the fruits of the good earth, such as Shakespeare sang in the last great prophecy:

Every man shall eat in safety  
Under his own vine what he plants and sing  
The merry songs of peace to all his neighbours.

## IVSP Team in Romain Rolland's City. I.

# PICK-AND-SHOVEL PEACE-MAKING

PICK and shovel peace-making in a temperature of 95° in the shade may seem to some people to be a strange way of spending a holiday, but this was my good fortune—for four weeks in August. I was posted to the scheme organised by "Service Civil Volontaire International" at Vézelay, about 120 miles south-east of Paris.

The work was described as "repairing historic city walls," which seemed an odd undertaking for the SCVI. In actual fact it turned out to be the clearing of the approaches to the walls, which had become clogged with piles of earth, bushes and trees, while ivy was penetrating between the stones and dislodging them.

We were the usual mixed bunch of nationalities always found on IVSP services, eight or nine in this case, with volunteers from as far afield as Finland and America. Our language difficulties were somewhat reminiscent of Babel. For example, a Dutch volunteer found it necessary to speak German with a Frenchman, and the Danish head-sister had to talk with me in French.

But it is not the personal side of the scheme which is the aim of these articles. The delight with which we greeted the rising bell at 5.30 a.m., the "multi-national" cuisine, the evening sing-songs—all these are the stock-in-trade of every scheme. This particular scheme was unique in other ways.

First of all, Vézelay itself. This sleepy village of 350 inhabitants is

rich in historical associations. In the Middle Ages it was a city of the first importance; it possesses a magnificent cathedral, to which Kings of France went on pilgrimage; Thomas à Becket fled to it from the wrath of Henry II. In 1146 after a synod held in the Cathedral, St. Bernard strode down the hill, on which the village stands, to preach the Second Crusade to a hundred thousand enthusiasts assembled to hear him, and a large cross now stands on the spot where the fiery Saint stood. In the crypt repose the relics of Mary Magdalene, to which many miracles of healing are attributed.

## PLACE OF PILGRIMAGE

It is not, therefore, surprising that Vézelay is now a centre of "tourisme" for the whole of France, and of pilgrimages from all Catholic Europe. The old city walls are a further source of interest; they are fairly complete in their circuit but in a bad state of decay. As a result, a small society, Les Amis de Vieux Vézelay, has been formed to preserve the town as a national monument.

Our work at Vézelay was undertaken mainly on the initiative of

An IVSP team has been engaged this summer on the work of repairing the walls of the historic city of Vézelay, famous not only as a centre of pilgrimage for European Catholics, but also as the home of the late Romain Rolland, the distinguished French writer and internationalist and author of a notable biography of Gandhi. The team's visit coincided with the unveiling of a plaque in memory of Rolland outside the house in which he lived. This is the first of three articles in which Ivor Oaten, a member of the team, describes their experiences and the opportunities for practical peace-making that awaited them (picture page one).

Madame Romain Rolland, one of the members of this society, who lives there, and also of Henri Roser, whose name will be familiar to readers of PN as one of the leaders of the French pacifist movement. We were fortunate in having him as the leader of our scheme during the first fortnight.

Our visit to Vézelay coincided with the unveiling of a plaque in memory of Romain Rolland, a ceremony which took place outside the house in which he had lived, and was attended by a large number of villagers and tourists. The Mayor of Vézelay, in opening the proceedings, dwelt on the factual records of this international philosopher's life. But the impressive speech which followed was delivered by the Mayor of Clamecy, where the writer was born. We were all most grateful for his appreciation of the ideas and ideals for which Romain Rolland stood, recognising what a wonderful opportunity he had given us for propaganda on those lines.

## IVOR OATEN

### I RENOUNCE WAR AND I WILL NEVER SUPPORT OR SANCTION ANOTHER

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## Regeneration without Revolution

THE pedestalled solemnity and donnish prolixity of these eight Bampton lectures, by the former Headmaster of Winchester, provoke, I must confess, a puerile longing to pop a mouse in his mortar-board or chalk something rude on the desk. Such temptations have to be resisted, if only because, indulged by the Peter Pans of pedagogy, they lead to the iconoclasm of Summerhill and the sophisticated anarchy of Dartington Hall. We have seen enough of "progressive schools" to know that it is not only reactionaries who just react; and Mr. Leeson has at least the merits of his defects—a scrupulous fairness of judgment and scholarly precision of thought.

He stands squarely in the Arnold tradition, with all its indisputable virtues, and, unfortunately, most of its shortcomings. On the one hand, he sees as the aim of education, the emergence of generations not merely physically and intellectually trained, but conversant with Christian theology and capable of Christian experience. He realises that all education must be Christian education, in the sense that specialised knowledge needs to be consciously linked up with knowledge of the purpose of life, and made subordinate to the fulfilment of that.

On the other hand, Mr. Leeson appears to have no conception of the affinity between Christian experience, which alone gives life to Christian theology, and those humbler forms of self-forgetfulness, in creative and co-operative activity, through which the imagination of children is exercised and developed. How the subjects in a school should be so chosen and taught as to foster this, therefore, he never considers at all. And it is precisely in this field that the most rewarding research is being undertaken. Mr. Leeson, in other words, hardly examines the effect which a boy's way of life may have on his capacity for religious experience. Hence, no doubt, his comfortable acquiescence in conscription.

Finally, we must ask the question, does Christian theology really contain an adequate formulation of the purpose of life? Mr. Leeson has no doubt of it; he believes that modern knowledge can be assimilated by orthodoxy as completely as Aristotelianism by Aquinas. But then he also sees in the instinctive attitude of defence adopted by the English in 1940 a sign of religious regeneration. I myself agree that theology should be taught; but I believe that a revolution in Christian thought is required, as great as the revolution in Christian behaviour, before any such regeneration is to be looked for; and Mr. Leeson's lectures confirm my opinion that the two revolutions are inseparable.

F. A. L.



## THE CONQUEST OF NIHILISM

Farewell to European History, by Alfred Weber. Translated from the German by R. F. C. Hull. Kegan Paul, Trench, Trubner & Co. Ltd. 16s.

DR. WEBER, writing during the period of the German collapse, sees the war as the catastrophe which marks the end of history "moulded by the civilisation of the West." It is not an unfamiliar theme. But "Farewell to European History" carries the sub-title of "The Conquest of Nihilism," and it is this promise which invites careful study.

The prevailing nihilism of the Western world is not, in Dr. Weber's view, an effect of recent events, but their deep-seated cause. European civilisation conceals a basic contradiction, which sets up intolerable tensions between the individual and his environment, promoting psychological and sociological impasses, which demand a breakthrough in consciousness, if personal neurosis and social hysteria are to be avoided. The violent dynamism is due, he says, to an original deflection of vital instincts enforced by the Christian ethos. Powers, "which with other peoples were left to ebb away peacefully and impartially, discharging themselves into Nature," were "voluntarily taken in hand and guided in a certain direction," and so everything became "terse, concentrated, charged, seeking the path either of fundamental change within, or of explosive action without."

This daemonic current in our history has been kept within political bounds by a series of power-balances which, but for undisciplined technological advances, might have proceeded to a world-balance. But the cataclysm of the Great War, and the abysmal idiocy of politicians after it, provided ideal conditions for the dark forces latent in man to erupt in a frenzy. We were warned by the prophetic phenomenon of Nietzsche, but, as Dr. Weber shows, Nietzsche completely failed to transcend the nihilism of his age.

The vital instincts must be disciplined by objective values. Yet, though a convinced democrat, and a passionate believer in universal humanity, Dr. Weber's thought shows striking similarities to Nietzsche's. His faith is rooted in transcendentalism (but no word of God); he is persuaded of the necessity for a 'Spiritual Elite' to indoctrinate the masses, and he rests his hope for the future in the education of a new "average type" mass-man who is to be shepherded into freedom gradually and as carefully as a grafted plant is brought to bloom.

"The Conquest of Nihilism" would seem to require the reclamation of that history of which the author bids us take farewell.

FREDRICK LOHR.

## Second fiddle in Vienna

Secretary of Europe—The Life of Friedrich Gentz, Enemy of Napoleon, by Golo Mann. Oxford University Press, 26s. 6d.

IN Golo Mann's latest book, Mr. Harold Nicolson has found a counterpart to Lord Castlereagh, who plays a major part in his book, "The Congress of Vienna."

The life of Friedrich Gentz, who was born in 1764 in Prussian Silesia, was certainly not affected by the historical limelight which made Metternich, Talleyrand, Fouché, or Hardenberg and von Stein outstanding politicians of the 19th century. Mr. Gentz was satisfied to play second fiddle in continental affairs during the Vienna Congress. Even so, Mr. Golo Mann tries to give the reader the impression that Friedrich Gentz was the De Gaulle of the nineteenth century. It is understandable that the years of Gentz's youth were influenced by the political régime of Friedrich II, by the philosophy of Kant and by men like Rousseau and Christian Garve. How far the French Revolution influenced the political and philosophical outlook of the young Gentz is shown by his return, despite his disagreement 30 years earlier, to the standpoint of Burke's "Reflections on the French Revolution."

With Napoleon's conquest of Europe, we find Gentz travelling through Europe like a political agent of an anti-Napoleonic bloc. He becomes an outstanding political personality through his concern to preserve the unity of Europe by saving its highest form of life from destruction by fanatics. At the Conference of Vienna, Gentz attended the staff of Metternich, and resisted the vindictive demands of the Prussian nationalist. He had never intended to save only one race or one nation from Napoleon's conquest: he wanted to save Europe as a whole.

The attempt to combine the biography with the general historical outline may irritate the reader, who has little or no knowledge of what happened within European diplomatic circles after the French Revolution. For, apart from the period when Gentz was resisting the "appeasers" in his struggle against Napoleon, he was just another Prussian intellectual who admired French radical literature; and the last days in the life of this enemy of Napoleon, when he censored the Press for Metternich, present something of an historical irony. But his political activities at the time of the Congress of Vienna have been vividly described by the author's youngest son Thomas Mann.

GETA.

## UNIVERSAL LAW: The way out

The Renaissance of the Individual, by Kurt Lachmann. Charles Skilton Ltd., 7s. 6d.

DR. LACHMANN has provided us with another "where do we go from here?" book; another book which emphasises the necessity of thinking on a global scale. But he sees little hope in a network of treaties, and none in an international force. "The recent use of atomic energy, an extremity of violence of cosmic proportions, may so shake the moral conscience of mankind," he writes, "that at last they will be compelled to find an answer in terms of non-violence."

I would like to think this is true, and that the Hegelian idea that the sum of an individual's value and "spiritual capacity" is owed to the State alone, had perished with Belsen. But I'm afraid the day-to-day evidence is against Dr. Lachmann. And the reason for this is found in his own work, for in recognising the great comfort technical developments have brought, he sees, too, that they "have sapped the foundations of the spiritual life." This is important, for it raises the problem of whether the spiritual life can ever have significance for the majority of men in a technical civilisation. Dr. Lachmann even seems a little unsure, for he quotes Gerald Heard on the essentiality of changing human nature, for "unchanged human nature will always recreate chaos."

But grant the premise, and Dr. Lachmann has an invaluable contribution to make. He proposes the institution of Universal Law. State Law, be it national or international, "sets out to preserve order within the political community, and between political communities," and is subject to national sovereignty. But Universal Law would provide for the prevention of—and defence against—wrong; it would concern itself solely with ethics, with which a nation, acting on principles of opportunism and expediency, is not concerned.

It would protect individuals "against any infringement of their legal status as individuals." A person wronged by his own State could appeal to this Supreme International Court, whose law—not a statute-book law, but a human law of conscience—would be decided by eminent judges, adjudicating "upon any wrong-doing against the individual which violates generally recognised principles of humanity, and yet is not prohibited in national legal provisos."

Dr. Lachmann outlines the machinery he proposes for Universal Law, and draws a distinction between it and Federal Union. He cannot visualise the success of the latter, because it "believes that the centralisation of the executive power of States suffices for the protection of the individual," and does not depend upon a common standard of moral power.

A philosophy of peace has yet to be created," he says, "whose moral force is sufficiently powerful to strike the weapon of military compulsion out of the hands of the State."

Briefly, then, this is an important book, and would it were in the hands of rulers and ruled alike.

HARDIMAN SCOTT.

## PSYCHOLOGISTS AT SEA

War, Sadism and Pacifism, by Edward Glover. Allen & Unwin, 9s. 6d.

DR. GLOVER is a well-meaning liberal who also happens to be a psychologist. As a "progressive," he would like society to be rid of wars, and as a psychologist he brings some of his professional equipment to bear upon the problems of war-drives and war-prevention.

The fact that his book coheres around an initial address delivered to a League of Nations International Summer School in 1931, and that the earlier version (of which this is a new, enlarged edition) is augmented by a series of rather desultory accretions, perhaps goes some way towards explaining its scrappy air, but one cannot avoid the conclusion that this scrappiness reflects the general muddle in the author's mind.

There is, to begin with, no obvious point of contact between Dr. Glover's social progressivism and his psycho-analytical theories, and to attempt to bring one without explanation into an arbitrary direct union with the other is to court the resultant ambiguity.

Then to isolate war as a subject for investigation (without, incidentally, investigating society) leads to further difficulty: is it war (and thus society) or psychoanalytical theory which is being illuminated? Here it is both—and neither. A valuable book could be made out of a detached, scientific study of war and anti-war mentalities, with case-histories; but here we have no case-histories, and the absence of scientific poise is adequately pointed by the tendentious strain of the book.

It is disconcerting to read an individual psychologist who does not take the issues he discusses right home to the individual, but leaves them conventionally suspended in society-in-general. Thus Dr. Glover is not himself a pacifist, in the only sense in which that term can now be decently used, and does not discuss the position of the conscientious objector either in peace or in war.

After his preparatory psychological discussion, which is far from brilliant, we find such tame and lame positive recommendations (besides the suggestion that we should somehow avoid the formation of aggressive impulses in the nursery) as that the technique

and organisation of politics should be fused with those of science in the formation of a Peace Office. "There is some reason to believe," Dr. Glover merrily announces, "that if one powerful nation could establish an effective peace organisation backed by sound scientific researches, the windfalls it would collect in the form of increased happiness and health in the community would soon tempt other countries to follow suit." Reason? Powerful?

The book raises a number of questions which cannot be dealt with in a brief review. It is a confused, confusing work which, above all, demonstrates the inadequacy of a psycho-analytical equipment which is not integrated into a sound total view of life, or which is not organic to its possessor's personality. A comparison of this volume with the brief and lucid lecture on a similar theme given by Jung on the B.B.C.'s Third Programme last winter serves well to illustrate some of the differences between mediocrity and genius, including the odd truth that genius is simple, mediocrity the reverse.

D. S. SAVAGE.

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# EUROPE FACES ANOTHER HUNGRY WINTER

## FOUR WEEKS' RATIONS

SAVE EUROPE NOW have published the following figures of British rations for a four-week period together with those of three German towns (provided by the Friends Relief Service). These are the rations actually valid and taken up, the figures for which are published regularly in German newspapers at the beginning of a four week period. Both British and German rations listed here are those for the normal consumer.

	AACHEN June 23-July 20	COLOGNE June 23-July 20	DORTMUND July 20-Aug. 17	BRITAIN Aug. 17-Sept. 13
BREAD	12 lbs.	16 lbs.	17 lbs.	*15 lbs. 12 oz.
CEREALS	1 1/4 lbs.	3 lbs.	1 lb. 10 oz.	on points or B.U.s
MEAT	7 oz.	14 oz.	7 oz.	4s. (3 to 3 1/2 lbs.)
FATS				
Butter	4 oz.	1 1/2 oz.	7 oz.	1 1/2 lbs.
Margarine	nil	1 1/2 oz.	nil	4 oz.
Cooking fat	nil	nil	nil	2 1/2 lbs.
SUGAR	1/2 lb.	not given	1/2 lb.	1 lb. plus 4 oz. extra
SWEETS	nil	nil	nil	1 lb. (plus 1 lb. jam
JAM	1 lb.	not given	1 lb.	sugar)
CHEESE	4 oz.	2 1/2 oz.	2 1/2 oz.	8 oz.
BACON	nil	nil	nil	8 oz.
MILK	not given	1/2 litre (about 1 pt., for children only)	not given	8 pints
COFFEE	4 oz. (Ersatz)	4 oz. (Ersatz)	4 1/2 oz. (Ersatz)	unrationed
FISH	1 lb.	1 lb.	1 lb.	unrationed
VEGETABLES	4 lbs.	not given	not given	unrationed
POTATOES	nil	4 lbs.	9 lbs.	unrationed
TEA	nil	nil	nil	8 oz.

\*Part of the bread ration can be obtained in flour or cakes. 2 B.U.s are equal to 14 oz. of bread, or 1 lb. of cakes, 3 B.U.s equal 1 lb. of flour. There are 36 B.U.s to the ration.

## Victor Gollancz broadcasts appeal for "Save Europe Now"

**T**HE misery of many millions this winter, in Germany and other European countries, will be unendurable—or would be, if there were any limit to human endurance—declared Mr. Victor Gollancz when he broadcast the "Week's Good Cause" Appeal on behalf of "Save Europe Now" last Sunday evening.

"I have recently returned from a visit to Germany," he said. "One of the places I visited was a bunker at Düsseldorf. Bunkers are huge air-raid shelters, divided into tiny dungeons, in each of which a number of human beings lives, so tightly packed that you would think the strain intolerable.

In the first of these dungeons, this was what each of the inmates had eaten the previous day: for breakfast, two slices of bread and jam, a cup of ersatz coffee, skim milk; for dinner, three small potatoes, vinegar, skim milk; for supper, one and a half herrings, two slices of dry bread, skim milk.

### NO FATS

There was no butter, margarine or fat of any kind. The bread was of horrible quality. Their shoes, when they had any, were gaping caricatures."

Mr. Gollancz said that Save Europe Now, is appealing for money to alleviate the misery of Europe as best it could. They were appealing on behalf of several bodies. £20,000 wanted

"By far the biggest sum is required for the Friends Relief Service, which provided food, clothing and medicines—and works in Austria, France, Germany and Poland," he declared. "If the Friends had £20,000 in the bank, they could buy that amount of food tomorrow, but I suppose that I ought to add that it isn't food that could in the smallest degree affect our own rations. Then there is the Ecumenical Refugee Commission, which provides household medicines for Germany and Austria.

### ANOTHER HUNGER

"A much smaller sum is required for German Educational Reconstruction, which is fostering the revival of democratic education in Germany by collecting books and other equipment, by encouraging contacts with the outside world, and by arranging the interchange of visits. This work is of supreme importance, for the intellectual hunger in Germany is in some ways worse than the physical.

"Finally, our own organisation, Save Europe Now, must have a small sum of money to cover the bare expenses of collecting, crating, and

shipping our food and other relief supplies to Europe and other relief parcels to nine different countries—Austria, France, Germany, Greece, Hungary, Italy, Poland, Rumania, and Yugoslavia.

### SPIRITUAL COMFORT

"The bodily relief that you give by contributing can perhaps hardly be appreciated by anyone who hasn't seen the living, or perhaps I should say the dying, skeletons that I have seen. But even more important is the spiritual comfort. The one unforgivable thing is to allow human beings to believe that they are cut off from all outside help and sympathy."

"I am not imploring you to send," concluded Mr. Gollancz, "I am not going to talk about making sacrifices: I am asking you, on the contrary, to exercise one of the very few privileges still left to us in a sad and cruel world—the privilege of alleviating our brothers' and sisters' suffering."

Those wishing to respond to the appeal should send their donations to Victor Gollancz, Save Europe Now, 15 James's St., W.C.2.

Peace News is open for the expression of all points of view relevant to pacifism. Articles in it, whether signed or unsigned, do not necessarily represent the policy of the Peace Pledge Union, of which it is the weekly organ. Nor does the acceptance of advertisements imply any endorsement of, or connexion with, the matter advertised.

## This restored faith in humanity

"YOU have not only provided some delicious meals with your parcel but have restored to me my belief in human compassion."

This is a sentence in a letter received from Germany by Miss McIver, a member of one of the women's classes organised by the Liverpool Co-operative Society who have sent food parcels to Germany under the "Save Europe Now" scheme.

### Her first gift

The writer, Ilse Paul, said: "After receiving, quite unexpectedly, a food parcel from the Red Cross yesterday—it was the first charitable gift I have had in my life—my five children and I examined it with some excitement and great thankfulness.

"We kept asking ourselves which noble-hearted donor could have sent such a token of unity of nations and love for one's fellowmen to a former enemy country. Then I found your address. I have a heartfelt desire to express to you, dear Miss McIver, the thanks of myself and my children."

"As I sacrificed my husband in the closing days of the war, 'Mrs. Anxiety' has been a permanent guest in my home and now it is you, a stranger, who has banished her from my home and let joy enter."

A similar instance of the rekindling of faith and hope in the recipient of help from a former enemy is quoted in the American magazine "Gospel Messenger" (Sept. 6) in an article entitled: "Does Relief Make Peace?"

### Something new

The writer recounts a story from a relief worker in Germany.

"The landlady of the apartment house in which this worker lived was a rough, gnarled old lady, alleged by many of her tenants to be a Nazi. When the landlady discovered the American would be moving out, she expressed interest in buying some of his household goods. There were those who grumbled against selling to the old lady, but the worker, perhaps to test a theory or perhaps out of the goodness of his heart, not only sold her the goods but arranged to have them delivered to her with a box of groceries from overseas as well.

"This kindness was, apparently, something new for the old lady. At any rate, she came immediately to the apartment of the worker hoping to catch him before he left. She wanted to thank him, she said, for his thoughtfulness. 'I couldn't believe it was true,' she added, 'that you would send me food. Perhaps after all, this war hasn't killed all the human kindness in the hearts of people.'"

### PLEASE READ CAREFULLY

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TERMS: Cash with order. 3d. per word, minimum 2s. 6d. (Box No. 6d. extra). Please don't send stamps in payment, except for odd pence. Maximum length: 60 words. Address for Box No. replies: Peace News, 3 Blackstock Rd., N.4.

When corresponding with PN about an advertisement, quote its first words, classification, and date.

### MEETINGS, &c.

CENTRAL LONDON Group. Sept. 27: "... world-forsakers, on whom the pale moon gleams," 9.45 plat. one. Liverpool St. 12 mile ramble. Cup and food. Oct. 3: Discussion of Agenda for special G.M. at B'ham. Oct. 10: Alex Wood, "Faith and Superstition." Oct. 17: Pandit Rishram. Oct. 24: Joseph Wickstead. "William Blake." Oct. 31: Policy. Meetings 7.30 p.m. All welcomed.

KINGSWAY HALL, W.C.2. New series of eight Lunch-hour Meetings on "current International Problems." Wednesdays, 1.15 p.m. Oct. 8: G. D. H. Cole, "Europe and the Problem of Democracy." Oct. 15: C. E. M. Joad, "The Case for Federation Re-stated." Oct. 22: Krishna Menon, "The Indian Union in World Affairs." Admission Free. Prospectus of series from National Peace Council, 144 Southampton Row, W.C.1.

LONDON, W.C.1. 8 Endsleigh Gdns. Discussion lectures every Sun., 7.30 p.m. Sept. 28: "Walt Whitman and Human Relationships." Paul Potts. London Anarchist Group.

## CLASSIFIED ADVERTISEMENTS

NEWCASTLE-ON-TYNE. Theosophical Hall, 151 Barras Bridge, Mon. Sept. 29, 7.30 p.m. Sir Cuthbert Headlam, M.P. (Tory) speaks on "Conscription." Chrmn.: John Morley.

WEIGH HOUSE CHURCH, Duke St., W.1. Bond St. Tube. "The Gospel of Peace!" Sun. evenings at 7.30. Social hr follows.

### ACCOMMODATION

A YOUNG couple, waiting to marry for a year, urgently require small flat/let, furn. or partly furn. Bloomsbury, Bayswater, Kensington, Chelsea area. Box 770.

EX-FRIENDS Ambulance Unit Man reques. hse. to rent in or nr. Bournville, B'ham. Box 768.

IS THERE a vacant, unfurn. flat, flatlet, hse. or maisonette to let at a reasonable rent in any part of London or Suburbia? Young couple, desperately anxious to set up house, would be deeply grateful for any assistance in their quest. Box 769.

SPEND YOUR Autumn or Christmas holiday in the Lake District! Special Xmas fare and festivities. Suitable acmdtn. for conference etc. Vegetarians catered for. Special terms for residents. Write for particulars to the Warden—Anne Horner, Iveing Ctge., YWCA Holiday and Conference House, Old Lake Rd., Ambleside.

DERBYSHIRE HILLS. Food Reform Vegetarian Guest House for happy holidays or restful recuperation; all modern comforts. A. and K. S. Ludlow, The Briars, Crich, Matlock. (Station: Ambergate. Tel.: Ambergate 44).

### EDUCATIONAL

HESITANT SPEAKERS and writers specially helped. Lessons (correspondence or visit) 5s. Dorothy Matthews, B.A. 32 Primrose Hill Road, London, N.W.3. PRIMROSE 5686.

### LAND & BUILDINGS

URGENT: LAND wanted, suitable caravan, rent or purchase, nr. south coast preferred. Box 772.

LAND: ABOUT half acre with barn or outbldgs. and living acmdtn. in farming dist., any cndtn. Rent or purchase. Dalrymple, 77 St. James Rd., Sutton, Surrey.

### FOR SALE & WANTED

YOUNG FRIEND offers stamp approvals cheaply. Send 3d. Taunton, 30 Broadgreen Rd., Liverpool 14. REBILIX MUST buy typewriters. We arrange advertisements and pay good commissions to any contacts in provinces who will forward replies. Full details from Rebilix Typewriter Co. Ltd., 561 London Road, Westcliff-on-Sea, Essex.

WIRE NETTING. Camouflage, in 25 yd. rolls, 6' wide, 2" mesh, ex-Government stock, 27s. 6d. Barrage balloon fabric, silver grey waterproof, approx. 9' x 5', 20s. Batley and Co., Stockport.

WAR RESISTERS' International wd. welcome gifts of foreign stamps for subsequent sale on behalf of W.R.I. funds. Any such gifts received with gratitude. Pl. send to the War Resisters' International, 88 Park Avenue, Bush Hill Park, Enfield, Middx.

### LITERATURE, &c.

QUAKERISM. Information and Literature respecting the Faith and Practice of the Religious Society of Friends, free on application to the Friends' Home Service Committee, Friends' House, Euston Rd., London.

### PERSONAL

AN ESTABLISHED Christian Group, caring for destitute old people and others in need is prevented by lack of acmdtn. from extending its witness and service. Seven yrs. wk. has, of necessity, been in faith because there has been no assured support. Will anyone help in this Christian witness by making a gift or loan of a large country hse., preferably in the North West, or a sum of money to acquire same. Stone Bower Fellowship, Burton in Lonsdale, via Carnforth Lancs.

C.O., 28, London, wishes to contact lady view to friendship. Box 776.

WORKING MAN, 42, somewhat unconventional, would like to contact good-living woman. Box 774.

WAR WIDOW (39) with son aged 9, would welcome friendship with Christian (preferably widower) who also finds life difficult. Box 771.

ASTROLOGY.—A free Test Horoscope. Helpful advice and guidance. Send Birthdate, stamped-addressed envelope. The Psycho-Success Institute (A.28), 64 Aldermanbury, London, E.C.2.

### SITUATIONS VACANT

YOUNG MAN, age 17-18, wanted to learn gum, ink and paste making business. Clerkenwell factory. Apply in the first instance to the Employment Sect., CBCO, 6 Endsleigh St., London, W.C.1.

WANTED—RESIDENT domestic help. Iveing Ctge.—YWCA Holiday and Conference House, Old Lake Rd., Ambleside. Apply Warden.

PRINTING. VACANCY for young energetic manager of progressive printing works in country town, southern counties. Unusual opportunity for really qualified man. Apply in first instance to Millard, 5 Wardrobe Place, London, E.C.4. (Tele: City 4541).

### SITUATIONS and WORK WANTED

"I AM very pleased indeed with the work: it has been a rare privilege to meet a craftsman who regards his occupation as a vocation," writes a customer to Stanley Page, Decorator Whitehall Rd., Woodford Green, BUC. 3665.

MIDDLE AGED man of refined tastes wishes to contact educated person who desires companion-help. Would assist in household, chores, garden or farm wk. in exchange for board-lodging and small remuneration. Anything else, temporary or permanent considered. Would go anywhere. Box 775.

ESTATE AGENT'S Clerk (agricultural experience) seeks situation (view partnership in country practice). Box 773.

FIRST CLASS duplicating: reports, bulletins, memoranda, etc. Typewriting. Mabel Eyles, 2 Aberdeen Park, Highbury, N.5. CANonbury 3862.

### MISCELLANEOUS

INSURANCE IS now the best investment. Accident and sickness 10s. yearly. Several house purchase schemes. No claims bonus on household policies. R. C. Horwood, Turvey, Bedford.

## M. Mikolajcik - next on the list

### COMMENTARY CONTINUED

the last war, that is to say in open condemnation and abhorrence of war. Yet not one of them, I am prepared to bet, whether he has signed the pledge or not, will have the smallest influence one way or another, on the next war.

When a small handful of scientists, technicians, politicians and bureaucrats (compared with the sprawling millions of human beings over the world surface) have, with their latest devices, pulped up as many of those millions as they can within the shortest space of time, the protest of the pacifist will seem idle. If the means of making war have developed in the future as they have been developed in the past it will not matter whether one is a pacifist or not. We shall all be pacifists—like the sheep led to the slaughter. Is that right or is it not? Will someone please tell me convincingly that I have arrived at a wrong conclusion?

### Humanity is "nationalised"

WE have "nationalised" humanity.

That is our error. We have become so drunk by the performance of the machine that we have tried to transfer its virtues and its characteristics to the human soul. In this country, as elsewhere, we have grown weary of the effort to reconcile the multi-coloured manifestations of the individual and have resorted to the ultimate vice of laziness, the stockyard lash wielded by persons shorn of all responsibility. We are reaching a point today, if we have not already gained it, at which no man or woman can or dares to realise the full stature of his or her belief or wisdom without offending against the rules of nationalised humanity. If he offends he is slaughtered. No protest from outside can reach him, nor is it valid against those who have condemned him. Humanity is not outraged by his condemnation because there is none involved to which to appeal.

In this connection I cite the case of Dr. Boris Furlan, Yugoslav professor, exile in London for the greater part of the war. At one time a Minister in the exiled Yugoslav Government he had courage enough to modify his opinions and become a supporter of Marshal Tito whom he went back to Belgrade to serve. Today he has been accused of the most vicious crimes against the regime and flung into prison. He is a "Fascist beast" as much as a chicken is either a Buff Orpington or a Rhode Island Red. And we are asked to believe this. Personally I do not, and nothing would make me do so. I had the very great privilege of his friendship when he was in London and he was my guest on many occasions. If that quiet, gentle person suddenly became transformed into a beast in becoming transferred from London to Belgrade then there is no knowing what might overtake humanity at any one moment. I do not put forward my own evidence solely, but call upon the many who knew him better than I and who have since given public testimony in the Press.

### Travesty of justice

AGAIN, M. Nicola Petkov, leader of the Bulgarian Agrarian party, has just been hanged after a trial which half the world, if no more, is persuaded was an abject travesty of accepted standards of justice.

But there are others on the list. Dr. Maniu, the 74-years-old former leader of the Rumanian Opposition National Peasant Party, is now to be put on trial for "treason." Treason is how you interpret it. Today it is treasonable for a chicken to put its head outside the coop for a glance round at the great big world outside. Dr. Maniu did precisely that and no more although a great many other charges, and a great deal of other "evidence," will be brought against him at his "trial."

To complete the list for the moment, though there are others that will be added to it as time goes on, there is M. Mikolajcik, the former Polish Prime Minister. Nothing, it seems, can now save him from arrest and punishment. For weeks past the case against him has been built up until he has been proved guilty of a

malevolence and cunning which is quite staggering. I would never have believed, as I sat talking with him in his London apartment or as we walked along together to a nearby cafe, that he was a man so gifted in crime, so enmeshed in guile. I do not believe it today. I know him, as do a great many others, for a democrat and a human being—and that is what he will swing for.

### Protest - or war?

NOW what can pacifism do about it? What can anyone do about it? These men are not the victims of an individual, personal despotism which could be isolated. They are the victims of a callous and impersonal tyranny which is apparent and undenied in one part of the world, but the influence of which is becoming increasingly felt elsewhere. Logic dictates one method, and one method alone, by which a person in the plight of a Petkov or a Maniu or a Mikolajcik can be reached. That is the destruction of the tyranny which places them in that plight, in other words, war. Either we protest and then sit back to protest again when similar circumstances arise, or we do the only other thing in our power to do—destroy millions of innocent people, ourselves and our so-called enemies, in an effort to reach and to save an insignificant group (from the point of view of the world's population).

If there are any who are disposed to attempt an answer to this dilemma I would ask them to give due consideration to the fact that two among the four above-named are as important to me and to a great many other people from the point of view of personal friendship as Jack Smith who keeps the local tobacconist's shop. They are not simply world-famous politicians whose names appear in an international almanac who, after all, have brought it all on themselves or who have taken up politics in the wrong country.

### "A HAPPY HOMELESS REFUGEE"

A GERMAN prisoner-of-war who has recently returned to Germany makes a moving plea for the repatriation of his fellow-prisoners in a letter to the Manchester Guardian (Sept. 12).

Writing from Issing, Landsberg/Lech, Bavaria, the ex-prisoner in question, Gustav Flack, pays a warm tribute to this country for the treatment he and his fellow countrymen have received while they have been here.

"I have spent nearly three years in various parts of your country, and although without doubt captivity ever and everywhere is not a particular agreeable time, in spite of all that I have taken with me a deep admiration for your people. One had the opportunity to learn many useful things and to esteem them. Apart from some single individual cases one must acknowledge the fair method with which we were treated generally. In your country there are splendid people with a true human spirit."

"But," he goes on to say, "there are still kept about 300,000 in captivity, and you must not think that these boys have not the desire to go home as soon as possible because of their shattered homes. See myself, I am only a poor homeless refugee, and I am happy, over happy to be a free man again. And so as I was longing for freedom all those long years, so do these boys who are still separated from their families. Help to bring them together, help to give these poor men freedom. I only want that you do not forget that they all want to go home. I think it is time."

### Words of Peace - No. 222

#### The Whole Tree

A small branch cut from the main branch has become separated from the whole tree. A man in enmity with another man is severed from the whole of mankind. But a branch is cut off by another's hand, whereas man estranges himself from his neighbour by hatred and spite, without, it is true, knowing that thereby he tears himself away from the whole of mankind. But the Divinity having called men as brothers into common life, has endowed them with the freedom of becoming reconciled to each other after dis-sension.

—Marcus Aurelius.

## Book problems - past & present

### FOR GERMANY: WHAT TO DO

THERE is serious danger that books sent to Germany for specific individuals may be returned unless senders are conversant with the regulations. The writer of a letter to the Manchester Guardian (Sept. 15) complained that when he sent two volumes to a German relative a short time ago they were returned to him stamped "No Service."

Books can only be sent to individuals in Germany at printed paper-rate with the ends left open, and must not weigh more than 4 lbs.

#### FOR SCHOOLS

Those who do not wish to send books to specific individuals, but would like to send books and periodicals for use in German universities, schools, adult education classes and youth centres are advised to get in touch with the Secretary, German Educational Reconstruction, 15, James Street, Long Acre, W.C.2. Under this scheme parcels can be sent up to 15 lbs.

If you write to GER., enclosing a stamped addressed envelope stating how many labels you require, they will forward the necessary labels fully addressed to a destination in this country, and all you have to do is to put the labels on the parcels, post them and pay postage. The postage on a 15 lb. parcel is 1s. 2d. Any books sent in this way will be forwarded to Hamburg by "Save Europe Now," and there will be sorted and distributed by a committee of German educationists, acting in collaboration with the Education Branch of the Control Commission.

#### PERIODICALS TOO

Germans who have been deprived of a knowledge of the world outside Germany for more than twelve years are desperately anxious ('desperately' is no exaggeration) to receive weekly or monthly periodicals of any kind, including literary, political, scientific and technical journals. If you are willing to post regularly a periodical (or instruct your newsagent to do so) to some individual German (postage to Germany is the same as in this country—for printed matter), and notify GER the title of the periodical, they will give you the address of an interested person or institution who will welcome your gift.

If individuals, school or university groups wish to correspond with a German person, or give help to a school or group in Germany, and will let GER have particulars of their wishes, they will gladly make all necessary arrangements.

LET US SPEED UP  
REPATRIATION OF  
GERMAN  
PRISONERS OF WAR!

### New Zealand's banned books freed

BOOKS coming from England to N.Z. as far back as 1940-42 and seized by N.Z. Customs, were only released to Minister of Customs, Hon. Walter Nash, once himself a radical bookseller and well acquainted with previous Governments' interferences with the pursuit of knowledge and free discussion of ideas. People accustomed to take war-time freedom in England as a matter of course may gasp when they read the titles of books New Zealanders were not allowed to read—"We will not Cease," (autobiography of a C.O.) by Archibald Baxter (Gollancz); "Falsehood in War-time," by Arthur Ponsonby; "Men I Killed" (Crozier); "The New Testament Basis of Pacifism" (McGregor); "The Power of Non-Violence" (Gregg). Bulk supplies of Peace News and War Commentary were also confiscated by the Customs during the war. Individual copies came through all right (they even passed the Prison censorship, for I received copies regularly in prison, where I was spending a year—with a dozen or so other Christian pacifists, for continuing open-air meetings prohibited by the police; we went back to the open-air after meetings in halls were prohibited, another reflection on war-time freedom in N.Z.). One copy of the War Commentary that passed the prison censorship had an article on the technique of armed insurrection! A. C. BARRINGTON.

### D.P.s FOR AUSTRALIA

FOUR thousand displaced persons in Europe will be admitted to Australia this year. After three months' residence in that country the immigrants will be allowed to nominate relatives for admission. Australia plans to admit 12,000 displaced persons annually after 1948.

Displaced persons are still crowded into concentration camps in Germany, Italy and Austria. The number, 750,000, is not being greatly reduced even though war is now ended two years. A Bill allowing 400,000 of them to enter the USA within the next four years has been moved by Congressman Stratton but at present is being held up in committee.

### TEN YEARS AGO

From Peace News, Sept. 25, 1937  
Anyone with the ghost of an understanding of the present trend of foreign affairs now knows that this country, together with the major European powers, is drifting slowly, steadily and surely into war.

"I do not want to see anywhere in the Empire the spectacle of 10,000 children doing the same thing at the word of command. . . We do not want mass physical education in ignorance, we want physical education of the mass by the development of the individual."  
—Dr. Cyril Norwood.

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